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ABSTRACT

The seven articles contained in this book examine the role of the Catholic school principal. These articles address four topics: the call of the educational leader to excellence; the call of the principal to be a spiritual person; the call of the educational minister to be part of the team directing the total parish's educational ministry; and the call of the head teacher to be a promoter of faculty development. The following articles are included: (1) "The Excellence Ethos and the Leadership Role" (Roselmina Indrisano); (2) "A Reflection on the Spirituality of the Principal" (Caroline Cappel): (3) "The Spirituality of the Catholic School Principal" (Margaret Gorman); (4) "The Catholic School Principal: Spiritual Leader and Creator" (Theodore Drahmann); (5) "The Principal as Part of the Pastoral Team" (John A. Thomas and Barbara Davis); (6) "The Role of the Principal in the Ongoing Education of Teachers" (Karen Ristau); and (7) "The Principal as Teacher of Teachers" (Susanne Perri). (Author/SI)

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Edited by
Brother Robert J. Kealey, F.S.C.

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REFLECTIONS ON THE ROLE OF THE CATHOLIC SCHOOL PRINCIPAL

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prepared by

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National Catholic Educational Association

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PREFACE

The seven articles contained in this book examine the role of the Catholic school principal in today's changing world. These articles address four topics: the call of the educational leader to excellence, the call of the principal to be a spiritual person, the call of the educational minister to be part of the team directing the total parish's educational ministry, and the call of the head teacher to be a promoter of faculty development.

Any leader, especially an educational leader, needs to periodically take time and personally examine one's performance and relations with others. A school principal, who lives a very harried life, should frequently pause to seek refreshment through reading and an active dialogue with the author.

This publication hopes to stimulate this reflective discussion.This publication is not a "how to book," it does not seek to provide a principal with ways of completing specific aspects of this leadership ministry. Rather the book presents reflections on the four topics listed above.

As a book of reflections, the reader will slowly read the text in order to more carefully react to the ideas presented. The passages are meant to promote self-examination and reflection in the reader. Such reflective reading sometimes leads to action or changed ways of behaving. Such reflected reading sometimes leads to the generation of new ideas. Such reflective reading sometimes leads to self-affirmation.

The Department of Elementary Schools of the National Catholic Educational Association expresses its

deep gratitude to the authors who have presented these thought provoking essays. Their openness in sharing their thoughts hopefully will encourage principals to more deeply ponder the role of leadership to which God has called them.

James Griesgraber, Ph.D.
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The Excellence Ethos and the Leadership Role

Roselmina Indrisano, Ph.D.

> ...Learning and teaching and study are the triple strands of the examined life. They are secure against accidental privilege. They shield solitude against loneliness. They enhance our uniqueness, defend our differences, and place the power of equality at the service of the individual. (Jennings, 1968).

In the tradition of the ancient Greeks, the values held by a people or a culture are known as the "ethos." In the tradition of the enlightened educator, ancient and modern, learning and teaching and study are the values of the excellence ethos. The focus of this paper is the educational leader's quest for the excellence ethos through the "triple strands" of the examined life, "learning and teaching and study."

The role of the educational leader is perceived as invested with two types of responsibility, academic and professional. While, for the purposes of this discussion, each type of leadership will be discussed separately, in reality, the two are interdependent. In our information age, when accumulated, available knowledge is doubled every decade, the professional leader must be an academic leader, the academic leader, a professional leader. It is further acknowledged that given the complexity of the concept of educational leadership, the ideas suggested here represent only selected dimensions of what should and could be described in a more lengthy discussion.

Academic Leadership

While academic leadership has many facets, the emphasis here, will be on issues that relate to curriculum and the central concerns of curricular decision-making. What is to be taught and learned? What educational philosophy guides such decisions? What is the implicit relationship between the reality of the curriculum and the beacon of the philosophy? While the academic leader must have a sense of the answers to these critical questions, the specific, working responses must be the shared responsibility and privilege of the school or district, not of the leader alone.

The Curriculum Committee. The effective leader, whether beginning in a new educational setting, or beginning anew in a familiar setting may wish to consider, as one approach to participatory decision-making, the curriculum committee, a group comprised of representatives of those who will share in the implementation or the impact of plans that are made. Generally two types of persons are critical to the membership of such a group, educators and the larger community. Initially, the academic leader determines the constituencies to be represented and develops a strategy that enables each group to elect a representative responsible for serving as a liaison to the committee. To be effective, the plan must provide for the liaison to bring to the committee the thinking of the group and to take from the committee reports of the discussions and decisions. Among the constituencies to be represented are: teachers, students (at ages where such participation is possible), administrators, special service personnel, parents, school boards, and the larger community. Of course, not all constituencies will participate in the same way or at the same level. Educators, by virtue of preparation and responsibility, will be most active in the discussions and decision-making, with other constituencies serving in advisory roles.

What is the academic leader's ongoing responsibility to such a group? The essence of the role is found in the classic definition of the word leader, "a guide." As the committee engages in the process, the leader guides the discussion, clarifies the progress, and perhaps most importantly, assures that decisions that relate to learning and teaching are based on study, knowledge and information. Resources in the form of an appropriate library of journals and books are prerequisite. Additionally, where possible, human resources in the person of consultants can be helpful. In either event, the study required for enlightened decision-making should be planful. For example, the committee members may keep a list of the critical issues emerging from their deliberations that need further examination before wise decisions can be made. The leader can then offer guidance in determining the resources that can provide the required information and in creating a plan for reading and discussion and/or for the consultant's participation. Finally, the academic leader is responsible for assisting the committee to prepare a document that will become the printed outcome of complex and extended deliberations. Many committees find that the binder format conveys the evolving nature of the curriculum to the reader and the ownership potential to the user. As well, the committee is advised to develop a plan for sharing the critical ideas in the documents with the community at large. If the concept of representation implicit in the plan has been effective, the sharing process should be a satisfying experience for the curriculum committee and for the academic leader.

The sharing of the philosophy and curriculum that results from the committee's efforts represents only the beginning of the academic leader's responsibilities. Perhaps the greater challenge is to see that the plans are implemented in such a way to assure that the excellence ethos is realized.

The Lead Teacher. One of the more promising ideas available to the academic leader comes from a recent report of the Carnegie Forum on Education and the Economy entitled, *A Nation Prepared: Teachers for the 21st Century* (1986). Although the primary concern of the forum is the initiation of a system of national accreditation of teachers, an additional recommendation is pertinent to the discussion of the role of the academic leader in implementing curricular change. The Carnegie Forum suggests,

> ...introduce a new category of lead teachers with the proven ability to provide active leadership in the redesign of schools and in helping their colleagues to uphold high standards for teaching and learning. (p.3)

With regard to the development of a cadre of lead teachers, the plan might be initiated by close observation of those teachers who are elected by their colleagues to membership on the curriculum committee. Implicit in the term "lead teacher" is competence, but also the respect of the colleagues this professional is called upon to lead. In the creation of a cadre of lead teachers, the work of academic leadership can be shared and the benefits multiplied. In this effort, as in all others, the role of the academic leader can be summarized in the old Japanese proverb, "To teach is to learn."

Teaching and Learning. In a fine volume entitled, *Learning and Teaching The Ways of Knowing*, published in 1985 by the National Society for the Study of Education, Elliot Eisner wrote that the work was predicated on these assumptions about knowing:

> First, the mind is not given at birth, but rather is shaped by the experiences a growing human has during the course of his or her life. Second, the potential of mind is not yet fully understood. What humans have the capacity to think about is related

> to the context in which they live. Since contexts change, the capacities of mind themselves alter. Third, roads to knowledge are many. Knowledge is not defined by any single system of thought, but is diverse. What people know is expressed in the cultural resources present in all cultures. Fourth, the school has a special responsibility to develop the mental potential of the young. The major vehicles it employs to achieve this end, intentionally or not, are the curriculum of the school and the quality of teaching the school provides. (p. xi)

If schools are to achieve these important goals, what do academic leaders need to know? What do they need to help teachers to know? Knowledge is advancing so rapidly that yesterday's truth may be today's uncertainty. Therefore, the attitude appropriate to today's academic leader, to today's teacher is the willingness to adjust yesterday's truths in light of today's discoveries, to add new knowledge to old certainties, aware that refinement is inevitable. The academic leader of teachers and of students is required to own the bodies of knowledge required for teaching and learning, but more, to possess the willingness to engage in the constant quest for truth as it is revealed.

Professional Leadership

> To believe in education is to believe in the future, to believe in what may be accomplished through the disciplined use of intelligence, allied with cooperation and good will. If it seems naive... to put so much stock in schools, colleges, universities, and the endless prospect of self-improvement and social improvement, it is an admirable and perhaps noble flaw. (Ravitch, 1983, p. 330)

"To believe in education" is a tenet basic to Catholic education throughout the centuries of service. The chronicle is rich in accomplishment, the education of the

first generation of Americans whose parents understood, that "to believe in education is to believe in the future;" the education of women long before the rest of society understood the wisdom of that vision; the education of the individual for the good of the larger society in the truest interpretation of the democratic ideal. The chronicle is rich in accomplishment.

What, then, is the responsibility of today's professional leader? Quite simply, and in the most complex terms, the responsibility is to assure that quality education is provided by competent professionals. And, as with academic leadership, the quest for professional excellence must be seen as a lifelong pursuit. Thus, this discussion will focus on two critical dimensions of the continuing education of teachers, pedagogy and proficiency. As with other art forms, the proficiency of the teacher is enlightened by ancient and modern techniques.

While the opportunities available to the professional leader are limitless, only two types of experiences will be discussed here, staff development and demonstration or modeling.

Staff development. The widely accepted type of professional development known as "inservice education" is so familiar a form of teacher education that only variations on the familiar theme will be offered here. The first variation is the provision for immediate and ongoing involvement of teachers throughout all phases of the process. The design for representation described in the discussion of the curriculum committee is relevant, as well, to involvement in the staff development process. Representatives of teachers and administrators, with the guidance of the professional leader or lead teacher, participate in goal setting, content planing, scheduling, staffing and/or selecting staff, monitoring and revising plans at critical points, designing evaluation procedures, and determining ways to bridge the outcomes of the staff

development program with classroom practice. Of all these activities, the last is the most challenging, and also, the most critical for it is in joining pedagogy to proficiency that true change occurs.

Some of the practices that have been shown to be effective in meeting this challenge are described here. One plan is to build into the staff development program the requirement that each consultant offer not only the research and theoretical bases, but also, suggestions for implementation in the classroom setting. Another possibility is to follow such sessions with role-alike, grade-alike, or subject-alike discussion groups, gathered for the purpose of discussing approaches to implementing the ideas that have been described. Lead teachers would be ideal discussion group leaders. Still another opportunity exists in viewing and discussing video tapes of colleagues demonstrating research-based practices in their classrooms, followed by discussions with the demonstration teachers. These ideas, share, in common, variations on the theme of guided application of pedagogy to practice.

Demonstration or Modeling. Rosenshine and Stevens (1984) have suggested an instructional model that reflects the tenets of effective instruction. The model is comprised of the following stages: (1) Demonstration of the target learning, (2) Guided practice of the target learning that was demonstrated, (3) Independent practice which permits the learner to reinforce, without assistance, the target learning, and (4) Recycling of the steps of the process, as the individual needs of the learner require. Although the model is designed to assist teachers in guiding student learning, there is merit, too, in reflecting on its adaptability to teacher learning.

A model proposed by Pearson and Gallagher (1983) offers additional insight into effective instruction and extends the possibilities for adapting the two models to teacher learning. Pearson and Gallagher describe the

proportion of responsibility to be assumed by teachers and learners through the stages of an instructional cycle that is similar to that proposed by Rosenshine and Stevens. A description of the Pearson and Gallagher model follows. At the first stage, modeling (or demonstration), the teacher assumes full responsibility for task completion; at the second stage, guided practice, the teacher and student have joint responsibility and at the third stage, practice or application (independent practice), the student assumes full responsibility.

The adaptation suggested here is based on the principles implicit in both models, that effective instruction requires demonstration (or modeling), guided practice, and independent application. Further, effective instruction requires the teacher to assume full responsibility for introducing learning, shared responsibility for guided practice and release of responsibility during independent practice (or application) of the target learning. It is suggested that when professional leaders and lead teachers demonstrate a new instructional technique or practice for teachers, they begin by assuring full responsibility, modeling each step of the instructional cycle. Then, the leaders can serve as guides while the teacher practices the new instructional technique by following the steps of the instructional cycle. Finally, the teacher can assume full responsibility for the instruction. The obvious benefit of implementing these models of effective instruction in teacher education is the positive influence of the professional leader as a model of proficient teaching. While the implementation of a new or more effective instructional technique has served as the example, the plan seems equally promising for other goals of improved teacher proficiency, classroom management, meeting needs of diverse learners, or adopting new instructional materials.

A Closing Reflection

Once again, teachers of teachers are called upon to be mentors and models, leaders and guides. It has been so for centuries. The mission is a noble one; the task too important to be easy. In reflecting on the quest for the excellence that is the primary responsibility of the educational leader, consider the words spoken by Frank Jennings (1968), a philosopher who knew well, the nature of the quest.

> Teaching is a dangerous profession, for teachers must deal somehow with good and evil. They must deal with hope and fear. They can never be neutral in the cause of humanity. They must have visions, but not the plan for the good society and of the whole human beings their students may become. Teachers' instruments are their acquired skills; some certain knowledge; ability to get and use relevant materials and occasions; a capacity to sense, to learn, to understand what their students are; the resources to make up for some of the deficits among their children, their students and a willingness to persist in concert with each near community, beyond initial failures, to help their students and their colleagues gain competence and mastery in the domains of existence. (1968)

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About the Author

Dr. Roselmina Indrisano, professor of Education and Director of the Center for the Assessment and Design of Learning at Boston University, is an author of the Ginn Reading Program published by Silver Burdett and Ginn, Inc. She served as president of the International Reading Association and has directed many workshops for Catholic school administrators.

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A Reflection on the Spirituality of the Principal

Caroline Cappel, M.Ed.

See, I Am Doing Something New!

In the beginning of my principalship I was sincerely trying to work for God. There is a big difference between working for God and doing God's work. What I soon came to realize was my personal job description in those first few years went something like this:

1. Try to compensate for the magic of the veil that I revere and know all too well from my own school days.

2. Do as much myself as is humanly possible, obeying every good impulse and feeling guilty about those I deny.

3. Assume that everything depends on me. Never be absent lest I find out differently.

4. Remember that image is terribly important. "Never let your right hand know..."

5. Maintain distance from teachers. Minimum distance: the width of the desk.

6. Always appear to have my act together. Spread out papers at the religion inservice, conveying the illusion that the whole workshop is carefully planned and that I know exactly what is happening.

7. If anyone dare tell me after a weekend that I look rested, take that as a sign that I am not working hard enough.

I had confused the "duc in altum," ("launch out into the deep," Luke 5:4) with going off the deep end. The word that drove me was "Go!" "Go, make disciples." Finally a wise pastor sent me off on a day of retreat (a school day, no less!). There I heard, I finally heard, the word "Come." "Come to me all you who labor..." "Come by yourselves to an out-of-the-way place and rest awhile..." "Come in pilgrim..." "Come to the water..." "Come follow me..." "Come you blessed of my Father and inherit the kingdom prepared for you from the beginning."

That is the key. Would I know it was the Lord saying, "Come" and would I recognize the work the Lord was calling me to? The "come" that got me going, going in the right direction, was the call to a deep and personal relationship with Jesus. I am not a spiritual person who became a Catholic school principal. I am a Catholic school principal who is becoming a spiritual person, a person who is trying each day to say "yes," step by step.

I have always been a Catholic. It seems as if I have always been a teacher. But in pre-Vatican II days, when I chose my career, somehow it did not occur to me to put the two together. There were no lay teachers in our Catholic schools then. Perhaps, that is why. Ten years into a career in public education I got the call (telephone) that brought me into Catholic education. Yet I was almost another decade into Catholic school administration before it dawned on me (with the help of NCEA's *Principal as Prophet*) that I had a vocation. The call was from the Lord. He called me to Catholic education as laity. I am tempted to get on my knees at this moment to effect - not just the statement that follows, but the prayer that goes with it: "May all laity in Catholic

education believe that we are called." Now it is awesome to me to reflect on the difference in my own approach to my "job" before and after I really embraced the fact that I was called by God to do the work that I do.

Support from the Faculty

One of the miracles of my tenure - 18 years now in the same Catholic school - has been to witness the marvels of our Lord as he molded a community of faith out of our faculty. No two of us shared the same motive for being at St. Genevieve when we first came. But I have seen the Lord bind us as one in helping us to come nearer to the truth.

From the beginning and to this day - I have had a holy fear of being "over" people in the role of principal/shepherd. That fear is undoubtedly one of the best things I have going for me. I hang on for all I'm worth to the belief that I come from my community for my community. I can be and grow and empower others to be and grow only if my response is grounded in that solidarity with community - that sense of sameness with the people I serve.

In interviewing prospective teachers, I always ask if they are intentional about growing in their own spirituality. And I have come to think it only fair to ask, "Are you willing to help me grow in mine?" I believe that all of us (teacher, principal, child, pastor, parent) have to take responsibility for helping each other in our personal and corporate faith journeys, to grow spiritually.

Spiritual Continuum

I see that path for those of us in the business of spiritual development, our own and others, as the Lord laid it out for the rich young man (Matthew 19:16-26). I see it as a long continuum.

Most of us who call ourselves His sheep can identify with the rich young man. This person took immediate consolation in the fact that he checked out "OK" on the minimum requirements. Jesus, being the good teacher that he was, saw to that! Yes, the young man was obeying the commandments.

Most of us can also identify with the rich young man when he sheepishly walks away from the ever-present challenge to take all that we have, sell it, and give it to the poor. We find ourselves in the same dilemma. We balk at the challenge of the authentic apostolate. All of us are somewhere between those two points: between the commandment pole (i.e. the minimum requirements) and the commitment pole (i.e. giving all).

Matthew's story teaches us that the Lord accepts and affirms us where we are before challenging us to move on. The question is, am I moving on? Am I moving from the commandment pole of that continuum toward the commitment pole?

Unless I am praying and reflecting on the Lord's will for me in my life I am very susceptible to confusion; I act out of what I think I ought to be doing instead of trying to discern that which He wants me to do. Back in the "obey-every-good-impulse" days of my principalship, I knew I ought to have dragged my haggard self to the office at night. How many of those nights were spent there at His direction? Might I not have been more likely to mirror His compassion and His joy on the morrow had I slept a little more!

Commitment

The vital tension on that continuum is the pull from where I am (who I am when I stand alone) and where I am called to be (who I might be in Christ). The secret of authentic discipleship is the realization that the pull toward the commitment pole is creative and not destructive. What God can do with my inability is borne out

in his promise: He has "plans for my welfare and not for my woe" (Jeremiah 29:11). It was not until the twenty-eighth day of my thirty-day retreat that I was able to say the "Take Lord Receive" prayer. Ominous feelings of portending destruction came with the very thought of giving my God "permission" to take, and yet I did not experience the freedom and joy that he had long had in store for me until I could say that prayer.

For the courage to keep on asking, seeking, knocking I must constantly be looking back. Reflecting on where I have been and how it has gone between me and my Lord in the past gives me the courage to risk moving on. We need to study the landmark events in our histories: the history of the people of God, our personal history and the history of our communities. These landmark events, important apostolate successes and failures prepare us for the greater challenges that lie ahead.

Historic Event

One such landmark event in our history set the pattern for our faculty's approach to prayerful discernment in corporate decision-making. It also taught us the importance and the power of our solidarity in trying to act out of a common vision for the community, a vision in which we are one.

Twelve years ago our faculty was jolted by two events that were very hard for us to accept, individually and collectively. As is often the positive by-product of bad news, our being in this together served to bind us that much closer. Only four days away from the beginning of a new school year - news broke that a favorite teacher who would have been going into her sixth year with us, had decided to make the sudden break and, as though that weren't enough, local headlines read that our public school teacher-counterparts were to receive a substantial, across-the-board pay increase.

We could neither alter nor control our situation. What we could direct was our response to the matter. First we had to deal internally with our own feelings and then question what the Lord was asking of us corporately. This meeting of the minds and hearts had been born at a faculty gathering designed to do just that. The structure for prayer and sharing, that we used that day, has worked many times since in helping us reach a new place on the continuum. We used a scripture base for our reflection. It was the final chapter of John's gospel. "When you are young you put on your belt and go where you want to go. When you are old, someone will bind you by the hands and take you where you would rather not go" (John 21:18). In the case of some of our faculty, just being able to refrain from complaining, being silent was all some felt they could do (i.e. what their next step on the continuum called for). If we could not at least try to embrace this degree of poverty, were we not deceiving ourselves? If we could not accept this without complaint or discouragement, no way could we delude ourselves into believing that our attitudes toward our present lot was God's will for us.

Help came in the valued witnesses of colleagues who privately - if not obviously - were undergoing the same struggle. Help also came though the opportunity to articulate our plight within a context where that was exactly the thing to do. Even if some did not choose to air their feelings, just listening to faculty members who talked about their personal struggles helped us identify and accept our own.

Whatever our individual stances were, together we were able to project to our larger community - a oneness in spirit. In this case that meant we must gather all our forces and resources to move from attitudes that may well have been less than holy to those acceptable to ourselves and to the Lord. And, we came to believe, that it was important that these attitudes be recognized as acceptable to our public, the community that should

expect us to live up to that level.

The religious women who had served on the faculty before us made this school holy. Their goodness and commitment to Catholic education at any cost was a foregone conclusion. But for a lay-faculty to even approximate some degree of their poverty and to do it together did not go unnoticed. It turned community heads. What we had responded to was nothing less than a call to holiness. We had sanctified the experience - albeit to a small degree - we had in fact made something holy of it all. It was this experience that taught me that there is gift in the all-lay Catholic school.

Once we were able to image our bad news as good news in the light of our spiritual welfare, we could project a genuine peace and acceptance to the larger community. The unspoken support among us was evidence enough for us on the inside, that the message emanating from that event was that Christ was in our midst. We had inched a little closer to that commitment pole and we had done it together.

Response to the Call

Responding to God's call to holiness is not an option. We must constantly try to discern our community's next step, our raison d'etre, the truth of His reasons for our being where we are as a faculty.

We cannot call our faculties "Christian communities," our boss "the Lord," our jobs "vocations," our low salaries "our sacrificial offerings to the Lord" unless we are saying a deliberate and prayerful "yes" to His work and way.

Many of us laity in Catholic education have been allowed to feel as though we are martyrs to the cause. This feeling has been developed in us by those who direct us or, perhaps, to be more painfully accurate, by those who pay our wages. They hesitate to ask us to come out for an evening lecture or attend a special mass, or take a scripture course because they automatically

assume that our family situations will not permit it. If we are underpaid they dare not overwork us. Ask us. Invite us. We laity need to be deluged with opportunities to grow spiritually. It might be the opportunity we have been waiting for to nudge us forward on the continuum. On the other hand, it may be the occasion that calls us face to face with the fact that we are not trying to move or to grow.

Hiring Spiritual People

I believe that so much is in the hands of those of us who hire the laborers for the vineyard. As a beginning principal my most costly inadequacy was in interviewing prospective personnel and most especially from the standpoint of the spiritual dimension. I came to recognize it as a grave injustice to that potential teacher and to our community if she/he is not aware of what a "yes" might entail. "Are you prepared to work harder and longer and make less than your public school counterparts?" "Are you willing to try to help me do the same?" "Are you willing and wanting to grow and change personally, spiritually, in the process?" "Are you willing to help me do the same?" That the interviewee is warm, still breathing, has a teaching certificate and has passed the National Teachers Exam is not enough. We need to know that the person is not just somewhere on the continuum but that he/she is willing, able and eager to move on it.

If, on a given Catholic school faculty there are two or three or even several teachers who are giving witness to the Lord's love, this is not enough. Those few may come across as good role models but it is not very likely that students, parents, parishioners, will point to them and say, "That is what it means to be Christian." Everyone in that community works together, grows together no matter where they are as individuals in their faith journeys.

Representing Church

Do we truly believe that we are vital to the saving mission of the church? If we are to be recognized as that church in action, then we Catholic school educators must be ever-ready and watchful to take a corporate stand on matters of faith, morals and Christian values when challenges in these areas touch our communities directly. What's more, that stand must be made clear to our children (Yes, our children! When we underestimate their capacity to understand we undermine their dignity as well.)

In times of crisis, when some event, local or national, rocks the community, we need to be heard. These are invaluable teachable moments critical to our basic message of faith. We must be champions and heralds of the truth. We need to be those who call their people to prayer, if not action. When a former student becomes the suicide victim at our local high school, when some sick soul tampers with the children's Trick-or-Treat candy, when a Challenger or a Chernobyl shakes the ground from under us, where are we, if not at that moment with our children? After prayerful consideration (even if this means five minutes before the start of school we gather around the office counter) of how we will deal with the question or issue, the faculty should leave that inner-circle prepared to address the problem with the children. And when this faith stance is consistent with the truth as we know and live it, we must present and represent the truth: that God is in charge of the mystery, that God loves us, that God is giver and not taker, that life is gift and not problem.

For our little ones to be grounded in the fact that 5 + 2 = 7, they must encounter that fact often in the concrete, first, and then in the abstract. How true for the spiritual verities! Our children must feel them first as truth. They must be able to couple the Word with the works. The truth is substantiated for them in the

way we live out our lives in our day-in-day-out determination to say "yes," step by step to the Lord's call.

Conclusion

"See, I am doing something new! Now it springs forth, do you not perceive it? (Isaiah 43:19)"

When I ponder and pray that word of God as it interacts with my own life experiences this is what I perceive as new in the theology of my ministry, the holy ground ahead:

1. **Empower.** I must decrease and they must increase. More and more of the ideas, the ways of implementation, the management, the leadership should be coming from the teachers, students, and parents. There must be greater community involvement in the discernment process. I must deliberately put myself in need.

2. **Risk.** Take the risks together as a community. The greater the risk the more likely that the Lord's intervention will be recognized for what it is: His doings!

3. **Think servant.** Be available for the Lord's work of the moment.

4. **Historicize.** Keep the community in touch with the history of its journey.

5. **Affirm! Affirm! Affirm!** Look for new ways to validate that which is good. High tech can make high touch possible! My word processor allows me to be personal for more, if not more personal.

6. **Celebrate.** The storage shed converted to a classroom is an accomplishment

7. **Remember whose image is terribly important.** Super-impose His image and the image of this church on your blueprints for action.

There is joy in the journey

... searching the soul of our school for hints of its new direction

... searching my own for the newness He wants me to perceive in my leadership role

... anticipating those moments of illumination when I will recognize that the sufficiency of grace was there, like manna, for the moment's need and

... Finding the Lord in it all.

About the Author

Caroline Cappel has been principal of St. Genevieve Catholic School in the Diocese of Houma-Thibodaux, Louisiana, for the last 19 years. During that time she has seen the school double in population despite the severe economic conditions of the area. She served as the NCEA Regional Representative for the Southern States for four years. She has spoken several times at the NCEA Convention and given workshops and retreats to teachers and administrators in several dioceses. In 1988 she received the U.S. Department of Education Distinguished Principal Award.

The Spirituality of the Catholic School Principal

Margaret Gorman, R.S.C.J.

Recently I have spoken on the future of Catholic schools and entitled the talk "Catholic Schools in the United States: Mirror or Leaven?". I challenged the schools to bring to the United States the vision it so sadly needs to counteract the strong trend toward individualism. This trend has been vividly described in *Habits of the Heart.*

Pope John Paul II, in his most recent encyclical, spoke about this very same trend when he spoke of the false views of development that he has observed. One false view that he criticizes is a view of development that is measured by having more rather than by being more. He goes on to show that the frantic search for having more results in being less. He concludes that there are those in the Northern Hemisphere who are less developed because they have too much and those in the Southern Hemisphere who cannot be because they have not enough.

The Model of Jesus

But today I have been asked to talk on "The Spirituality of the Catholic School Principal." We all know that one understanding of spirituality is that it is the way you live out your faith. How do you express, in your life, what you believe about God, Jesus and the Gospel Message? Is the way we are to live out our faith different today than it was twenty years ago or two hundred years ago? The message of Jesus is the same but it must be lived out in a vastly different and rapidly changing world.

The difficulty was brought home to me last week when I heard the writer Annie Dillard speak of her experiences. She received the Pulitzer Prize for her book *Pilgrim at Tinker Creek* when she was twenty years of age. Immediately, the morning television shows, Today and Good Morning America wanted to have her on the show. Then she realized that her old way of making moral decisions broke down. In the past, all she had to do was to ask: "What would Jesus Christ do?". But Jesus did not have to encounter the Today Show or Good Morning America.

I somehow feel that that may be your reaction when confronted with some of your very difficult situations. Did Jesus ever have to face the dilemma of justice in paying low salaries to your very fine teachers-both lay and religious? Did Jesus ever have to face a pastor who knew very little about education? Did Jesus ever have to face children in the midst of the breakup of a family through divorce?

Power

But I think there is a way in which we can look at Jesus and find guidance in some of today's situations. Oddly enough I want to speak of power — how Jesus used it and how you can follow His example.

In order to develop this concept further, I turn to Rollo May (1972) who speaks of five kinds of power in his book, *Power and Innocence* (pp. 105-112). They are:

exploitative power - a power that subjects persons to whatever use they may have to the one who holds the power

manipulative power - power over another person

competitive power - power against another person, one person goes up because the opponent

goes down

nutrient power - power for the other, such as parents and teachers furnish to children and students which arises from a concern for the welfare of the group

integrative power - power with another person which leads to empowerment. Power abets the other's power. Cory Aquino, President of the Phillipines, may well be an example of this kind of power which leads to growth by a dialectic — a dying, a preserving and a transforming. Martin Luther King is another example of this power of non-violence.

May goes on to say that when non-violence is authentic, it has a religious dimension since it transcends human forms of power.

Needless to say, all five kinds of power can be present in one person and all five kinds can be experienced by one person. It is my proposal to you today that you can exercise the last two by your position and your calling.

Nutrient Power

So we must ask where Jesus exercised nutrient power. In this week of wonderful Easter apparitions, it is amazing how often we see Jesus exercising literally nutrient power:

They knew him in the breaking of the bread at Emmaus (Luke 24:30).

"Feed my lambs; feed my sheep" (Jn 21:15-17).

And there are so many other examples: "feeding of the five thousand" (Mt. 14:17 and Luke 9:16), the Last Supper (Mt. 26:26-28).

And he gave spiritual nourishment: "I am the Bread of Life" (Jn 6:41-58), "living water" (Samaritan woman) (Jn. 4:10-14), Canaanite woman (Mt. 15:27).

And is not this one way that you, as principals, will live out your Gospel values—doing what Jesus would do by exercising nutrient power?

You nourish the students directly by your care and indirectly by your administrative decisions.

You nourish the faculty by sponsoring and/or mentoring their development as educators, by supporting the veterans.

You nourish the pastor in his concerns.

You nourish yourself, remember that Jesus went off to the mountains to be with His God and to replenish His nutrient power.

Integrative Power

But it is perhaps the integrative power that Jesus uses best-even unto His death. He united, cared for and gave life to so many divided and divisive groups: publicans, rich and poor, women and men, sinners (Zacheus, Nicodemus, the good thief), the outcasts (the Canaanite woman and the woman at the well). He said with confidence, "All power is given to me" (Mt. 28:18).

And you in 1988 can also exercise your integrative power in so many, many ways. This can be a true expression of spirituality of the Catholic school principal by living out your faith in your contact with others. You can help to integrate families that are divided; a faculty which is broken; persons who are torn; and yourself who seeks to become all that you are. Even here, this morning we had a magnificent example of genuine integrative power in the work of the committee drawing up the guidelines to understand the faith and perspec-

tives of both Jews and Catholics.

Do you need time to do this? No, you are even now living it out.

Each morning, your basic stance can be that while I am or may be the victim of manipulative, exploitative and competitive power, I do have the power to nourish, to join, to heal and to integrate.

Conclusion

So in an age in which power is abused and the number of the powerless is increasing, you shall be the sign that Jesus was—of the the power that nourishes and the power that integrates opposites—opposing groups *on the outside* and *with* each person helping to integrate spiritual concerns with material needs.

May the power and love of the risen Jesus grow in each one of you and in all whom you meet.

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About the Author

Sister Margaret Gorman, R.S.C.J. received her doctorate from Catholic University of America in Educational Psychology. She served for over 17 years in the elementary and secondary schools. For several years she was involved in counseling personnel in the U.S. Army and Air Force. She has done extensive research on moral and religious development. Her publications have appeared in numerous journals. Presently she is an Adjunct Professor of Psychology and Theology at Boston College.

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The Catholic School Principal: Spiritual Leader and Creator

Theodore Drahmann, F.S.C.

Setting

The scene: frost-covered branches in delicate tracery and white-weighted firs in a Minnesota landscape during the glow of a Christmas season shining forth in the colors of outdoor lights, and interior decorations seen in the cozy lights of homes - all these scenes and colors as nostalgic reminders of the season when we remember: Christ is born!

As these words are being written, I am sitting in such a setting. The images evoked could so easily flow along to the theme that the Catholic elementary school principal as spiritual leader is a Christ-bearer to faculty, to students, to parents, and to the community.

However, I prefer to reach back much farther into the history of salvation, back to those mysterious origins when our world and our forebears first sprang from the creative action of God. As we read in *Genesis*, the poetic account of this primal activity, it is possible to fit the faith leadership of the principal into the lines of the description of what was done to launch the human race on its voyage of history.

"Let us make people in our image and likeness." (Gen. 1:26)

Is it possible to think of our Creator as beginning with anything but the highest ideals? For God, to plan human creatures to be a self-reflection, to be "image and likeness," is to preview a task truly imposing as well as cosmically unique. God set out to bring other "gods" into being, who

would mirror God's own transcendent beauty and love and wisdom. And yet, the creating God started with mud, molding that lowly substance into the glory of creation: human beings!

Role of the Principal

This thought brings us to the goals of the "God-like" principal, as one who undertakes the creative role of leading a Catholic school. How can the "mud" of each of us become shaped into a reflection of our Creator? Although we could soar into philosophical and theological heights, it is perhaps more useful to remain down to earth by following the practical outline of qualities which are outlined in the document describing the ideal: *Those Who Would Be Catholic School Principals*, (Manno, 1985). This provides a guide to all those who are involved in the formation of Catholic school leaders.

We are told, in this document, that the Catholic school principal should be: "a ...believing and practicing Catholic, ...loyal to the church and accept(ing) its authentic teaching, ...prayerful, faith-filled and committed to spiritual growth." (p. 11) Ideals, yes, yet achievable and rooted in the soil of our human nature.

As pastoral (read "creative") leader, the principal, according to the same document (p. 12), aims to mold the school community into a God-like family by being a loving and wise person who

> articulates the Catholic educational vision
>
> knows the process of faith and moral development
>
> knows the content and methods of religious education
>
> leads the school community in prayer

provides spiritual growth opportunities for faculty, students, and others

integrates Christian social principles into the curriculum and life of the school

links the school with the church - local and worldwide

As God fashioned us with our diversity of gifts from the richness of the divine imagination, so the Catholic school principal sets out to be and to create in a many-splendored fashion. The principal too aims at the rainbow of personal and community ideals listed above. All of these ideals are unique to the role of the Catholic school leader, and certainly are beyond the total vision of administrators in other school systems. It is truly a God-like creator that we are called to be.

Spiritual Roots

"God created people... male and female God created them." (Gen. 1:27)

Recent psychological research into the family influences which have shaped us as adult believers has told us that, while we tend to take on the political and economic attitudes of our mother more than of our father, our belief patterns and spirituality reflect those of our father. This theory can be an intriguing starting point for our reflections on our roots as Catholic Christians, as we trace the influences which have brought us to our current relationship with God, the church, and our fellow believers.

My personal reflections, for example, bring me from my origins in a faith-filled and loving family integrated in an active parish life in a small Minnesota town, through St. Henry's parochial school taught by the Benedictine sisters and a time as a lay student at St. John's University. Paramount since then, of course, has been my experience as a Christian Brother with intense formation and on-

going participation in the spiritual and apostolic life of this religious community for more than forty years.

Sustained reflection on the creative path over which God has led me, tells me who and where I am at this moment. The process of reflecting upon my own "story" has been valuable to me, because it has enabled me to share my faith with colleagues and friends. My own experience in faith has helped me listen to others as they traced their own pilgrimages of faith and love. The reflection has helped me to understand and appreciate the person I am as a Catholic school leader.

Leading the Faculty

"The Lord called them and said, 'Where are you?'" (Gen. 3:9)

The biblical account tells us of the incident when God has to "find" Adam and Eve before continuing a creative relationship with them. They had become lost in their own ways and needed to be called back. Sometimes the Catholic principal also must help members of the faculty and staff to "find" themselves, if they are truly to be part of the nourishing, nurturing faith team of a loving Catholic school. Teachers and staff members, like the principal, are helped by retracing the paths leading from their roots to their present God-like status.

But where are our faculty members? Do they understand, accept, and commit themselves to be witnesses to the mission of Jesus Christ and His church? Do they really want to be "ambassadors of Christ?" Are they psychologically and spiritually capable of developing the faith of their students?

So many of our recent church documents on Catholic education point out, the prime effect of a Catholic school is accomplished by teachers who are able to integrate religious truth and values with their life and teaching, in both their private and professional lives. The American Catholic bishops stated (United States Catholic Confer-

ence, 1977) "...by their witness and behavior, teachers are of the first importance to impart a distinctive character to Catholic schools." (Section 76)

The Catholic school principal, then, leads the faculty and staff in a "where are you?" search for a realization of their current position in relation to God and the church. The principal gently brings faculty members to realize where and how they may be "naked," and helps them to clothe themselves with all the riches available in our Christian and apostolic lives.

The "tree of the knowledge of good and evil," mentioned in the Genesis story, a destructive force there, is a helpful, constructive figure to reflect upon as a staff is led through a growing process. Both the good and the bad are brought to light in opportunities provided for the educators to share their faith by telling their story and by having it illuminated and lovingly critiqued through a similar sharing on the part of the principal and fellow teachers.

The eyes of both the principal and the faculty can be opened by learning the research concerning the values and beliefs of teachers in Catholic schools. Although it is based upon data on Catholic secondary school teachers, the study, *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers*, is illuminating as to what it reveals about the basic beliefs and moral values of Catholic school faculty members. Some of these findings (Benson and Guerra, 1985) are encouraging, i.e., the high value placed upon religion, and the degree of religious commitment of these educators. But disturbing indications come in the form of signs of low acceptance of a responsibility for the faith development of students, also the low priority placed upon social justice and peace goals.

A principal may also wonder about and consequently seek out the value-positions of local church leaders regarding the mission and effectiveness of the Catholic school. There may be a discreet "where are you?" directed to the pastor and other local clergy in order to develop a

deeper understanding and greater collaboration in the pastoral mission of the school. The recent NCEA research study *Mixed Messages* summarizes the current opinion of bishops and priests regarding Catholic schools; it can serve as the source of questions and comparisons. The study (O'Brien, 1987) indicates, for example, that the highest level of agreement and affirmation among American Catholic bishops and priests come in areas dealing with the need for Catholic schools, the role of these schools in the mission of the church, and the duty of the church to support Catholic schools.

Personal Growth

"The Lord God took them and placed them in the Garden of Eden to till it... Be fruitful and multiply" *(Gen. 2:15 and 1:28)*

I believe that the prime field of tilling for the Catholic school principal as spiritual leader is within. The principal is the "tree of life" in the school and should be ever growing, flowering, and fruitful.

The various growth theories (e.g. Kohlberg, Erickson, Fowler) are well-known to us as educators, and we can without too much difficulty place ourselves on specific rungs of these ladders. The spiritual journey of believing adults, however, proceeds among many diverse paths, depending upon the nature of the graces given, and our free cooperation with these gifts of God. The leadership and action of the church as the Body of Christ in our time is influential, as are our own individual circumstances of response to God's grace.

So we trace our story and reflect upon its meaning, sharing with our colleagues and our friends, and listening to their stories. They and we can see that our story is really the story of God's action in us, and we are impelled to conversion by moving ahead in faith. This leads us to thanksgiving and celebration, to witness and ministry, to the Eucharist where our harvest becomes the Bread of Life.

Influence on Others

But it is also the plan of God that we Catholic educational leaders not only be personally fruitful but also that we multiply. Here, the effective spiritual leader reaps a harvest a hundredfold. Through the faculty and staff to the pupils, through the board members and parents to the parish and local community, the principal scatters the seeds of spiritual growth and apostolic effectiveness to so many others.

By example and by providing occasions for the sharing of faith and for growth in the vocation of a Christian educator, the principal builds the basic virtues of faith and love in the school. From my first days as a Christian Brother, I learned that our founder, St. John Baptist de la Salle, so highly regarded in past and present as an educator and leader of educators, saw the virtue of faith as basic to Christian life and to Christian education. In his meditation for St. Peter's feast, he wrote:

> It was St. Peter's faith which enabled him to work a great number of miracles, which gave his word such power.... Is your faith such as to enable you to touch the hearts of your pupils and to inspire them with the Christian spirit? This is the greatest miracle that you can perform. (Battersby, 1953, p. 548)

The task of developing a faith-filled school is multiple. The principal has a personal vision and understanding of the apostolic task. It is by leadership and management that the principal implements this vision in the school community. Through such diverse activities as scheduling, hiring, counseling, budgeting, the principal orchestrates all aspects of the school experience so that everything is conducive to the Christian growth of the students.

This distinctive role of the zealous Catholic school leader is aptly summarized by Father Ed McDermott, S.J. (1985), in the lead volume of the NCEA Keynote Series

Distinctive Qualities of the Catholic School when he speaks of Catholic school administrators as "Stewards of Peoples and Things:"

> Administrators, finally, are called to be the activators of the school's apostolic mission. They give high priority to the religion classes and with the help of prayer, the sacraments, the Eucharistic liturgies, they show that growth in faith is central to the purpose of the school. Faith as the content of revelation and the Christian message is taught; faith as "the total adherence of a person under the influence of grace to God" is encouraged by word and deed, example and symbol. The principal, whether lay or religious, summons the school's community to worship - that highest form of human activity ....The Mass is the central act of the church; it is the center of the Catholic school. (pp. 44-45)

Father McDermott rightly points out that these faith activities, especially the Eucharist, must be the starting point for our practice of the works of mercy and for our efforts to meet the needs of the disadvantaged.

A new plot of ground for the contemporary Catholic school principal to till is the school board with which most are working. It is disturbing to many of us that these good people come to us with the public school board model in mind. They must be re-seeded so that they envision themselves as a responsible apostolic team, concerned not only with financial stability and educational excellence, but also with helping to ensure that the school be an integral part of the mission of Christ's church for the faith-growth of the students. To guide the board to such a realization and commitment can well be a major priority of the principal.

I believe that it is important to remember that fertile seeds for a rich harvest abound in the form of the body of educational writings applicable to the modern Catholic

school, and especially to its apostolic mission. This spate of contemporary documents began with the still-valuable *To Teach as Jesus Did*, and has been joined by publications of the Congregration for Catholic Education, *The Religious Dimension of Education in a Catholic School*, as well as by many American publications, principally those issued under the auspices of the National Catholic Educational Association. For use with Catholic school teachers, the most comprehensive set of materials is found in the NCEA "Keynote Series"; these can well form the "seeds" of a complete inservice program.

Result

"And God saw that it was good" (Gen. 1:10)

Before the Creator rested, God had pronounced the work of creation to be very good. It will be the blessed lot of the zealous, faith-filled Catholic school principal to be able to pause well before retirement to appraise the success of one's own efforts to give vital pastoral leadership to the Catholic school. Such a school would be one in which God's creative energies have joined with human vision, dedication, patience, and zeal to create a love-filled Christian educational community which mirrors the loving community with one another and with God which marked the original Garden of Eden.

But Eden is surpassed! The Tree of Life possessed by an authentic Catholic school is the son of God himself. Jesus Christ is the center, the prime teacher, a living presence in such a school. This is the achievement which enables a principal to share exultantly with the Creator's mind when:

> "God saw all the things that had been made, and they were very good!" (Gen. 1:31)

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The Principal as part of the Pastoral Team

Rev. John A. Thomas, Ph.D. and Barbara Davis, S.C.

"The times, they are a changin'." This statement is true for practically every aspect of our lives, including the church. Within the structure of the Catholic Church, a different focus in regard to leadership and ministry has evolved since the Second Vatican Council.

Changing Context of Ministry

Those who were involved in the administration of a parish elementary school prior to Vatican Council II remember well that the pastor was boss! There seemed to be little limit to his absolute authority except perhaps a bishop, often in a far away city. If the pope in Rome was infallible, then, as these writers saw it as Catholic grade school students, the pastor was nearly infallible in his parish. The assistant priests were just that, assistants, not associates; and the pastor felt perfectly free to grant a free day to the school children on his feast day, birthday, or the parish patron saint's day. In short, the pastor needed no help nor much advice in running his parish. He was after all, with a little help from the bishop, called by God to his post.

The Second Vatican Council did much to alter this approach in parish leadership. The pastor was challenged to share his responsibilities and work cooperatively with associates, deacons, and laity in the parish community. Canon 519 of the Revised Code of Canon Law (1983) clearly affirms this position:

> The pastor is the proper shepherd exercising pastoral care in the community entrusted to him under the

> authority of the diocesan bishop in whose ministry of Christ he has been called to share; in accord with the norm of law he carries out for his community the duties of teaching, sanctifying, and governing, with the cooperation of other presbyters or deacons and the assistance of lay members of the Christian faithful.

Within this framework the principal/minister in a parish school is called to share in a collaborative approach. This is a basic premise in which we firmly believe.

Reiterating the importance of the ministry of the Catholic school, Vatican II's *Declaration on Christian Education* emphasizes the principal/minister's role as witness of the Gospel. As such, the educational leader must be willing to recognize that responsibilities extend beyond the school to the total parish. Collaboration with the parish team is proper and fitting, not accidental or easily dispensed with. A view which sees the principal's role as only school-related violates this premise.

The role of the principal is multi-faceted. Manno (1985) described three aspects of the principal/minister's responsibilities: spiritual leader, educational leader, and manager of the school community. This model recognizes well that principals in Catholic schools have duties which extend beyond those of their public school counterparts. Public school principals, functioning within a district with a board of education, are building persons; they carry out an educational program in a given building.

Rarely are the Catholic schools of a diocese modeled on the public school system, however. The Catholic school principals/ministers are more than building educational leaders; they are also spiritual leaders called to a ministry of service in the Christian community. Moreover, since the Catholic school principals/ministers cannot turn elsewhere for the management aspect of their schools, these principals/ministers are also managers.

Members of Parish Teams

All of these responsibilities are carried out within the context of the total ministry which occurs within the parish. Thus it is a necessity that the principal/minister serve as a member of the parish pastoral team.

Teaming with other leaders on the parish staff will involve all aspects of the principal's ministry - teaming in spiritual leadership, teaming in educational leadership, and teaming in management. While the principal/minister remains the person chiefly responsible for the school, under the pastor, the school administrator will find tremendous resources available from other team members and will be aided greatly in carrying out the educational duties. The principal no longer needs to be perceived as the only person concerned about the school ministry.

In addition to the call of Vatican II for a collaborative approach to ministry, there are a number of other reasons why the principal/minister should serve as a member of the parish pastoral team.

The parish school is an integral part of the ministry that occurs in each parish community. One of the basic goals of every parish community is to pass on the faith to succeeding generations. The parish school enables this goal to be accomplished in an effective manner. This ministry affects not only the students in the schools but also their families, immediate and extended.

The school serves as a natural community builder within the parish setting. Parents are closely involved with school activities and often, through encouragement from the principal/minister, become active in the broader parish community. Frequently, it is observed that parents of children in the parish school are the leaders in many parish activities. In order for the principal/minister to encourage parental and family involvement in the parish, the educational leader must be keenly aware of what is happening at the parish level. The principal/minister is in

a prime position to foster a sense of bondedness between the school families and the parish community.

In addition, the school provides a vital means of perpetuating the vision and goals of the parish. The principal/minister and school staff need to know clearly the parish vision, and the school vision should flow naturally from this broader parish vision.

Bishop Thomas Costello from the Diocese of Syracuse summarized this point well in a 1983 address to pastors and principals in the Diocese of Toledo, Ohio:

> I think that the school helps us to integrate Church life, faith life, and the rest of human life through the togetherness we experience in academics, athletics, problem solving, fund raising, working, praying, playing, and socializing. I think the school is a fantastic evidence of pastoral care. If you want to know what you can do to help your parents, help them educate their children. Nothing is more important to them or to the Church.

When the principal/minister serves as a member of the pastoral team, a requirement is participation in all scheduled meetings of this group. Some may respond by saying that this adds one more responsibility to the already long list of duties for the principal/minister. However, this affiliation with the pastoral team is one of the most important relationships that the principal must maintain and it must be a top priority. Why is this so?

In the parish setting, one does not want to isolate the school from the rest of the parish. An "us" versus "them" situation is harmful to all involved. Isolation often breeds an unhealthy competition, and the school can easily be perceived as that group of people which absorbs the majority of the parish finances and which gives little in return. Perhaps you have experienced this situation and know the divisiveness which can exist.

When the principal/minister is part of the pastoral team, a valuable source of communication is created. The principal/minister is able to have knowledge and understanding of the total parish picture. The danger of harboring a "school-only" mentality quickly becomes removed. This is true for all members of the pastoral team. They can easily challenge fellow team members who limit their vision to only their particular areas of ministry.

Members of the pastoral team form a support system for one another. Though staff members cannot, and more than likely should not, participate in every parish activity, the fact that they are knowledgeable about what is happening is an important means of support. Often, friendships that extend beyond the work environment are developed among team members.

Relations Between Principal and Pastor

While the principal/minister serves as a member of the pastoral team, this in no way should lessen the vital relationship which needs to exist between the pastor and the principal/minister.

The principal/minister must take time to meet with the pastor on a regularly scheduled basis. Pastoral team meetings cannot replace this one-on-one time spent together. Unless the pastor and the principal make a concerted effort to schedule meeting times, a "catch as catch can" pattern seems to emerge. This situation is the least desirable if meaningful dialogue is to occur. Both pastor and principal/minister need to prepare for their meeting time. The principal/minister should be able to tell the pastor what is happening in the school and to share concerns. This is also a time when the pastor may want to share some of his concerns, not only in relation to the school but also in relation to the parish.

It is not necessary that the principal/minister and pastor be "best friends," but it is essential that they be able to work together. Spending time in the one-on-one meet-

ing situation enables the pastor and principal/minister to know one another better and to develop a mutual respect. A pastor or principal/minister who tears the other down because of a lack of understanding can quickly destroy any sense of community. In order to be supportive of one another, pastor and principal/minister need to know each other's thinking, reasoning for specific decisions, statements, etc. Also, the pastor and principal/minister need to take time to share their beliefs and values in regard to Catholic education. The principal/minister needs to know clearly what the pastor's expectations are concerning the principal's ministry in the school and in the larger parish setting. None of this can occur unless the principal/minister and the pastor are communicating frequently with one another.

Another plus for frequent communication between pastor and principal/minister deals with their relationship with the school advisory council or school board. As important issues are raised, the pastor and the principal/minister are asked to share their thoughts. If both know one another's thinking and have prepared for the meeting with council members, "surprises" will be avoided, surprises which would be a source of embarrassment or upset for either the pastor or the principal/minister. Again, this does not mean that the principal/minister and the pastor will always have similar opinions. However, understanding enables them to be respectful of differences of opinion and also facilitates reaching a decision that both can accept.

Pastor's Involvement in the School

Still another important issue which must be raised is the pastor's involvement in the school ministry. With so much emphasis on the principal/minister serving as a member of the pastoral team and on the frequent communication between principal/minister and pastor, a pastor may feel that this suffices and actually fulfills his respon-

sibility to be actively involved in the school ministry. This is a sensitive issue and one that needs to be addressed with clarity since it can create tensions between the pastor, the principal, and the school staff.

School staff members at times have unrealistic expectations of the pastor in terms of his presence in the school and his interaction with the pupils. Often, too, staff members lack understanding of Father's strengths and automatically assume, for example, that every pastor feels at ease in teaching students at all grade levels. The reality may be that Father is not a teacher and would be much more effective in a less formal situation with the students.

The main point is that the principal and the pastor need to discuss this issue thoroughly. The principal/minister may end up challenging Father to review the amount of time he is willing to spend in school or at school-related activities. The principal/minister, in turn, needs to communicate to the school staff the results of these discussions. Better yet would be the pastor discussing his views with the school staff.

This is a major area where discontent can exist and it extends also to the involvement of associate pastors. Thus the importance of reaching a consensus cannot be stressed enough.

We have spent a lot of time reflecting on this essential relationship between the principal and the pastor because we see this as a key factor in the effectiveness of the ministry of the school within the parish setting.

Relations with Other Members of the Parish Team

Now we would like to turn our thoughts to the relationship between the principal/minister and other members of the pastoral team.

Directors of Religious Education The principal/minister as a religious leader must interface with the

Director of Religious Education (DRE). While most principals are charged with the responsibility of the religion program within the school setting, the parish DRE can assist greatly. Cooperative planning for the sacramental preparation programs with parents is a prime example. Also, school staff and parish catechists can come together for days of retreat and inservice. The principal/minister can be instrumental in helping to bridge the gap between the school program and the C.C.D. program. Such action helps stem negative feelings which sometimes occur from school staff and students concerning the use of the school facilities for the parish C.C.D. program.

Parish Liturgist Liturgy is another area of constant collaboration. The principal/minister can ask the assistance of the parish liturgist in providing workshops for teachers to assist them with the planning of children's liturgies. The parish liturgist is a valuable resource for teachers as they instruct and prepare the students to take an active role in liturgy as readers, commentators, and servers. These celebrations of Eucharist with the school community can be very positive experiences for the students and surely serve as a basis for preparing them for their adult lives as worshipers in a parish community. Students also have opportunities to experience para-liturgical celebrations. Again, the parish liturgist can provide assistance to the school staff in preparation of these celebrations.

Often the parish liturgist is in charge of music for worship. Again, whoever works in this area can assist teachers as they strive to choose music appropriate for the specific liturgical or para-liturgical experience. The principal/minister is instrumental in coordinating schedules when the music minister can practice with the students. Sometimes these practices will involve the entire student body; at other times a school choir will have been formed.

Business Manager A parish business manager is being hired in more and more parishes throughout the country. The business manager can take many of the responsibilities that formerly were given to the principal in relation to the general maintenance of the facility and in assigning duties to maintenance personnel. Often, too, the business manager will work with the principal in the area of finance. Being relieved of major responsibilities in these areas allows the principal/minister to devote more time to other aspects of the ministry. A close working relationship between the principal/minister and the business manager is essential. Obviously, the principal must have an on-going knowledge of the financial situation, as well as other areas of concern in relation to the facility.

All of the above examples detail practical aspects of collaboration between members of a parish pastoral team. Hopefully, these examples have also deepened the reader's conviction that such collaboration enhances the ministry of the principal in the parish school.

Collaboration

This latter point raises a question in regard to people's readiness for a collaborative ministry. There are certain prerequisites as noted by Loughlan Sofield and Carroll Juliano in their book, *Collaborative Ministry* (1987). Collaboration is based on the ability to relate to others in a trusting manner, assuming that others intend good and not harm. Also, one must have the ability to function both independently and cooperatively. This implies that one can take initiative and assume personal responsibility for choices. On the other hand, one is also able to work with others in a "give and take" manner. Lastly, one has a strong self-identity and is willing to move beyond simply performing tasks with others. He or she is ready to share faith with others as well. It has been noted that when people are able to share faith, they usually experience a corresponding ability to work in closer collaboration with

one another. It takes time to develop such a climate among pastoral team members.

It is our experience in working with principals that this collaborative approach to parish ministry is strongly desired. Sometimes we find that principals are frustrated because they feel that their efforts in such an approach are stymied because pastors are not quite ready to change their styles of leadership. On the other hand, pastors sometimes experience this same frustration because principals maintain a "school only" mentality in regard to their ministry and are not willing to see the broader vision in terms of total parish ministry.

The transition from the former style of leadership where the pastor was the "boss" to a collaborative approach will take time. However, we firmly believe that it is this latter approach to which we are called and we have every confidence that the many faith-filled men and women who are committed to extending God's kingdom will continue to struggle together to make this approach a reality.

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The Role Of The Principal In The Ongoing Education Of Teachers

Karen Ristau, Ph.D.

Reflection is a good thing. "Endless drama in a group clouds consciousness. Too much noise overwhelms the senses," says John Heidler in *The Tao of Leadership*. When we reflect, we can see more clearly what has happened and what is essential. In this brief reading, take time to step back and ponder the drama of adult development within the role of teacher and the responsibility of the leader in that process.

The Context

Teacher inservice has been around for a long time in the educational enterprise. In recent years, we use new vocabulary; we now talk about "staff development." This newer term, staff development, has also become the current trend, the front page story. It is seen as a cure-all, an elixir for all the ills of schooling. Many educators are planning for, talking about, attending to, scheduling around, and even hiring special personnel to do staff development. I, on the other hand, am apprehensive about it! Education has had other antibiotics: accountability, tracking, effectiveness, individualization, and homogeneous grouping are some that come to mind. These terms are either a faint part of educational practice today, or have been shelved in the back of a medicine cabinet. My fear is the same thing will happen to staff development. It will go the way of other buzz words. Or worse still, it will be poorly done and Catholic school leaders will decide it either takes time which they do not have, or money and extra personnel of which they have even less.

Instead I would like to remind principals that staff development is an essential part of schools we do not dare let slip away. It is more important than some tasks we allow to fill our time, and it does not need great expenditures of money to do it well. Further, reflection upon the traditions and rituals of adult education in the church can offer educators a model for appropriate staff development.

The Need

Staff development, the on-going education of school personnel, has come into the limelight at this time for a variety of reasons. Perhaps it is because in some areas, schools are staffed by very young teachers, or in other areas, schools are filled with teachers whose length of service is between 15 and 25 years. New teachers need to refine skills once actually employed in school settings. Older and more stable faculties need to be excited about their work. Further, in recent years, the educational field has become rich with advanced knowledge about the teaching/learning process. This is information many need to acquire and utilize. Yet somehow staff development is necessary for reasons beyond these.

Staff development is about the real stuff of education. It is about new things. It is about deepening and broadening one's wisdom, improving one's skills, and increasing and enriching one's teaching techniques. It is life-long learning. It is paying attention to one's own scholarship. It focuses on all those things we say we believe as teachers. We must believe them for ourselves as well. Staff development is for teachers and also for principals. But it is the responsibility of the principal to see that staff development happens in the school.

Christian Context

The Catholic school is established in and draws strength from the life of the church community. It is that reality which brings us to share in the mystery of growth, liberation, and fulfillment. The theology of the Catholic church reflected in its sacramental life has never suggested we, as adults, are a finished product, that there is no more to know, no more to do. We are called to something ever new, to a level of relationship with God ever deeper. We can and do begin again. Our tradition is to look upon our lives as a journey, to envision ourselves a part of the pilgrim church. Our work is part of that journeying event.

The leaders and the teachers are often culled from unfamiliar surroundings, from a permanent oasis, to put forth to an unknown land. Children present a spectrum of joys, heart-rending problems, curiosities, difficulties, questions, talents and gifts which tug at the teacher's capabilities to fulfill students' needs. Parents present no less an array of comforts and challenges. Staff development assures, as the faculty strives to meet these demands, as they venture out seeking new ways, that journeyers do not become wanderers.

Process of Staff Development

Looking at staff development as a process rather than as a program would be more in keeping with this idea. "Program" presents images of set times, set topics, specific occasions, speakers, outside resources, something compartmentalized. Although some of these things will be included in staff development, it could be more helpful to consider the importance of "process", of journey, not "program."

"Process" brings to mind another set of images. It implies other activities, different ways of providing information and assistance, more conversations. There does

not seem to be any compulsiveness or frenzy about the events. It suggests openness, changes at different times and occasions, a sense of rhythm that fits one's personal development, enough time to be respectful of persons, and to care for each teacher as a learner. The process of staff development pays attention to what is known about an adult learner.

Principles of Adult Learning

Leaders have available to them a wealth of information concerning growth and development of the human person. Russell (1985) has presented helpful ideas for understanding the adult learner and planning the learning process for teachers. Principals need to use these generally accepted precepts about adult learning in planning for good staff development.

Ego-Involvment The first point to consider in adult learning is ego-involvement. Learning a new skill, technique, or concept may promote a positive or negative view of self. There is always fear of external judgment that we as adults are less than adequate. Adults will resist learning situations they believe are an attack on their competence or are viewed as an insult to what they are presently doing. Many attempts at inservice or staff development fail because planners do not pay attention to this point.

Self-Planning Adults want to be the originators of their own learning; that is involved in the selection of objectives, content, activities, and assessment of those activities. Faculty development prescribed by others and spoon-fed to passive adults rarely has any lasting effects and is more likely to be met with resistance. Therefore, it stands to reason, teachers themselves must be included in the planning and design of any staff development. The principal's role in the planning process is one of empowering the teachers to take charge of their own development.

The recent literature on businesses that succeed

(Kantor, 1983 and Peters, 1982) describes employees working with leaders who allow people to have their own power instead of with leaders who control and tell others what to do. Bennis (1985) talks about a style of leadership that pulls rather than pushes, attracts and energizes people to an exciting vision of the future. The principal is the person who can articulate and embody the ideal toward which the school is striving.

Prior Learning Adults come to any learning experience with a wide range of previous experiences, knowledge, skills, self-direction, interests, and competence. The design of education for adults needs to be very respectful of the attributes the person brings to the learning situation. Educators of children and young adults spend a good deal of time planning for teaching, including in each lesson discussion, reading activities, media experiences, and concluding work. New knowledge not only builds upon what is already known but fits the developmental level of the students.

Learning Styles Effective teachers plan for the learning style of the student and include activities matched to the needs of the learner. However, when it comes to education for teachers we seem to throw good teaching/learning principles out. Teachers are asked to sit and absorb a forty-five minute lecture on a topic not of their own choosing at a time when most of them are weary from the work of the day. The activities, the reading, the critical thinking, the opportunity to practice the skills are missing.

Teachers would never present to children or young adults a topic totally disconnected from what went on before or what will come tomorrow. No high school class assembles for a period to consider linear regression statistics when the course addresses English literature for a semester. Yet, we offer to teachers scattered topics and then, perhaps only once. It is no wonder a peek into an in-service or staff development session often reveals a teacher checking papers, another grading student work, and

usually someone knitting. It is a vision of passive learners.

Adult learning is enhanced by behaviors that demonstrate respect, trust, and concern for the learner. Well-planned sessions that consider who the learners are and the gifts and background the learners bring with them display a respectfulness to the person of the teacher.

Relevant to Personal Needs Several other points about adult learners that principals should keep in mind include the realization adults will commit to learning something when the goals and objectives of the learning are considered realistic and important to the learner. In other words, adults will learn, retain, and use what they perceive is relevant to their personal and professional needs. Another vote should be cast here for involvement of the teachers in the selection of the staff development activities.

Adult Interaction Adults also prefer to learn in informal situations where social interaction can take place among the learners. This would speak again to the avoidance of the lecture-only approach.

Motivation The most difficult aspect of adult learning for principals to wrestle with is motivation. Adult motivation for learning and doing one's job has two levels. One is to participate and do an adequate job. This first level comes as the result of good salary, benefits, and fair treatment. But the second and more important is to become deeply involved, going beyond the minimum or norm. The second builds on the first, but comes from recognition, achievement, and increased responsibility—the result of behavior, the leader's behavior, and not more dollars. While the need to supply recognition and share responsibility must be designed by the principal, it is comforting to realize that true motivation is produced by the learner. The principal can encourage and create conditions which nurture what already exists in the adult.

Sponsorship

The craft of leading and teaching, an integral part of the journey of our lives, can also be supported by understanding the educational tradition offered by the church. Many rituals include a model of sponsorship. Both the sacraments of Baptism and Confirmation include sponsors. The sacrament of Matrimony asks for others to witness and support the promises of the couple. The revised ritual in the Rite of Christian Initiation of Adults (RCIA) offers an effective model of sponsorship. My colleague Dr. Katherine Egan, C.S.J., first drew the parallel between the RCIA and staff development in a talk at the NCEA 1987 Convention in New Orleans.

The RCIA asks us to welcome new members, to encourage and challenge one another through a process of sharing experiences, ritual, and service. The RCIA speaks of initiation, invitation, questioning, and support. From the very beginning sponsorship is included. The sponsorship that is part of our religious heritage is the same idea the recent literature on supervision and staff and staff development addresses.

Coaching and collegial learning focus on the same things as the responsibility of the sponsor. The sponsor stands beside, next to, the other rather than above. The sponsor invites the other to try a fresh way. The sponsor is a sympathetic colleague with whom the new teacher can share doubts and frustrations as well as successes. There is a spirit of interdependence not dependence.

The role of the coach in staff development as described in the literature is to encourage and give consistent support as one learns new teaching methods and explores other levels of curriculum development. The coach, as the sponsor, can supply knowledge, teaching credibility, facilitation, and availability. The RCIA, though focusing on the reception of new members into the church, also establishes the ongoing cycle of deeper and deeper belong-

ing to the faith community. Staff development, too addresses the cycle of learning, the beginning, the middle and the end, which becomes a new beginning.

Framework for Staff Development

The process of journey and a model of sponsorship provide the conceptual framework for thinking about staff development. The framework becomes the shaper, the support structure for what we hope to do. If we think in terms of cooking it makes a great difference in what kind of pan or dish something is baked. Similar ingredients will become a cake or muffins depending on which pan the chef chooses. Without the pan, there is no shape or structure, no foundation in form. Similarly, once time is given to carefully thinking through what the finished item should look like, using the framework of our traditions as a guide, the principal and faculty can move on to the planning of specific details. The planing will include the principles of adult learning as a main ingredient.

Suggestions

I would like to include a few other random suggestions.

Invest in human capital. The school budget should include monies for ongoing education of everyone who is involved in the school. When there are limited budgets, spend the money on people first. People are far more important than things. People will also reward the whole endeavor of schooling in return for the investment. Explore some of industry's ideas about pay incentives. Many schools reward people financially for their efforts to continue to learn. If you are going to spend money, spend it on your own faculty.

Use the talent of your faculty. Your own faculty members can teach other faculty members about new ideas and methods. Get teachers to visit other places and report that experience to everybody else. Urge teachers to attend a class and come back and teach what they learned to the rest of the staff. What the teachers are learning and what the staff are practicing are certainly material for a publicity campaign which keeps before the parents the image of the whole school as a community of learners.

Model self-development processes. And a last admonition: lead as never before—by example. People in organizations are all boss-watchers. For better or worse, what you spend your time on (not what you sermonize about) and what visions you share will become the faculty's preoccupation. The final confirmation about "what really counts around here" is all the things to which you give time. Albert Schweitzer often said "example is leadership." You must pursue your own scholarship right along with the teachers and set the example by paying attention to the skills and knowledge you need to be an educational leader.

Conclusion

Catholic schools are grounded in the faith and traditions of the whole church and have wisely used those traditions as the framework for what goes on in the schools. Catholic schools have always been very creative places, often out of necessity. School leaders who reflect upon the traditions the larger church presents, being respectful to adults, and using a bit of creativity will be able to lead a faculty which is excited about learning for themselves and for the students they teach.

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The Principal As Teacher Of Teachers

Susanne Perri, O.P.

The latest school research shows a close creative linkage between the principal as strong educational leader and an effective school.

This strong connection suggests that those professionals interested in good schools should study and reflect upon the qualities of the principal as an educational leader. It is to that end that this chapter is dedicated.

Educational Leaders are Visionaries and Decision-Makers

Imagine the effective educational leader looking into a mirror. In the reflection the leader sees two characteristics that deserve careful study; that of a visionary and that of a key decision-maker.

Visionary A visionary is well-informed about the cutting-edge developments in education while, at the same time, well-grounded in the tried and true practices of the profession: able to see where the school is to be in three to five years, and able to inspire the staff to internalize the vision and work to actualize it.

Even more so, the educational visionary has a world vision. For us in Catholic schools, this world-vision embraces a clear sense of Gospel values, the teachings of the Catholic church, and, as the bishops' pastoral on campus ministry teaches, the ability to appropriate the faith in the light of the Gospel. Basic to the formulation of this vision is a clear sense of the world into which students of Catholic schools will enter. Such a person communicates the vision in a clear and caring manner to all parties involved: teachers, students, parents, pastoral-team members, school board members, and community.

A central tenet of our educational philosophy is that the school's primary business is the instruction of students. This philosophy, actualized through systematic, well-articulated goals established by the school staff under the leadership of the principal, empowers teachers to lead students to the desired vision of the future.

Decision Maker The educational decision-maker always has an eye on the future. But, at the same time, the principal is grounded in the realities of today. As a result this leader prods the teachers to do their professional best as they work to actualize the work of the school. Simultaneously, the principal holds them accountable for the quality of their performance. At all times, the principal holds high standards and expectations for staff performance. The educational leader also accepts the responsibility to help the teachers meet those standards as well as working hard personally to achieve them. The principal fosters effective teaching and learning through productive faculty meetings, insightful classroom observations, thoughtful curriculum renewal and other professional development opportunities.

A person cannot be an educational decision-maker unless committed to life-long learning and models being a student of the profession by constantly learning, integrating, and sharing what is learned. The principal expects the staff to do the same, and learns from them as they gain new information about education.

As noted earlier, we consider the leader to be someone who does the right thing, while the manager does things right. In business, these roles of leader and manager are often differentiated and assigned to different people. However, in the school business, the building-principal performs both tasks. As we continue our reflections on the principal as decision-maker, we should look a little more deeply into this duality of role expectations for the principal because both roles affect one's choices as the key leader for the school.

As leader, the principal chooses risk and innovation in order to do the right thing. At other times, this educator chooses the safe route to do things right. Educational leaders need the ability to use both analytical induction and intuitional deduction when making decisions.

At times, the principal divides a decision into its component parts, predicts the costs and benefits of each of the various options, and uses hard data to make a final decision. At other times, the educational leader acts instantaneously, trusting the inner voice or making decisions based on faith.

The school leader, having a clear vision of the school, knows when to involve and not to involve the staff in the decision-making process.

For a moment, let's look a little more closely at the principal's role as decision-maker. In analyzing the teaching act, I have often heard Madeline Hunter state in her presentations that the classroom teacher makes between 2,000 and 5,000 decisions in a single day. The educational leader is the same. Decisions are made about people, about processes, and about products. People-decisions include such things as communication, school-climate, self-esteem, conflict resolution, stress management, and staff wellness. Key process decisions about the school include models for instruction, mastery teaching, thinking skills, presenting skills, learning styles, leadership, supervision, and the change process. Product decisions include such items as curriculum and instructional materials.

One major area of decision-making is in the area of a comprehensive curriculum. The principal is the ultimate decision-maker in creating, adjusting, and annually evaluating the school's curriculum. The principal utilizes curriculum sources that support coordination and accountability among school personnel. In the world of rapid change, Catholic schools can no longer accept the limited approach of the textbook's content as the curriculum focus. It is the school's own curriculum which articulates,

in practical form, the collective goals of an individual school.

Catholic school students are called upon to be competent and confident, responsible and happy, hope-filled and wholesome American adults of the 21st century. These are some of the focal points of the principal's decision making for curriculum design and implementation.

Educational Leaders are Models and Coaches

Modeling The principal models those specific behaviors which teachers are expected to practice in their classrooms. This modeling occurs particularly at staff meetings and in the classroom. The principal designs the staff meetings according to the principles of effective instruction. By the end of each staff meeting, the teachers have learned something, and have observed the principal as a model for their own teaching.

The principal periodically volunteers to teach classes in each teacher's room. These provide models of good teaching. The principal may videotape herself teaching the class and invite the teachers to critique the tape at a staff meeting. Such a procedure models effective teaching, the ability to accept evaluation, an appreciation for lifelong learning, and the willingness to take a risk in order to grow professionally.

Coaching As "The Teacher of Teachers," the principal not only models, but also coaches. Coaching is a process by which principal and teacher first agree on a procedure for observing and recording the teaching act. The principal provides feedback by describing the teaching event. Finally, principal and teacher jointly interpret and assay the consequences of the lesson and plan a future course of action.

This helps the teacher refine teaching and other skills such as planning, human relations, classroom management, curriculum management, knowledge of content, use of materials, and classroom climate. Coaching is a process that increases teacher-principal dialogue, skill development, and formative evaluation.

As a coach, the principal knows, models, and practices the various elements of good teaching. This educator observes teachers also in order to reinforce and refine the use of these elements through effective systematic feedback.

This caring, sensitive, accurate feedback helps the teacher make major decisions related to the instructional skills required for success. In the process, the principal-coach emphasizes one or another of the major instructional decisions. These guidelines include the following:

1) ***Select an objective at the correct level of difficulty for the students.*** The coach helps the teacher assess the current abilities and previous experience of the students so that the lesson can be targeted to the outer edge of the students potential. In other words, the coach helps the teacher match lesson to learner.

2) ***Teach to an objective.*** The principal helps the teacher make decisions about how to best deliver the content to the students. This involves decisions about what to include and how to include it as well as what not to include.

3) ***Monitor the learning and adjust the teaching.*** This category of decision-making includes the teacher's ability to elicit observable student behaviors which indicate whether or not the student has learned the content. The coach helps the teacher a) obtain the behavior from the student,

b) analyze that behavior, and C) make appropriate adjustments, if needed.

4) ***Use the principles of learning.*** The coach helps the teacher take an intentional and active role in affecting the rate and degree of learning achieved by the students, retaining what is learned, and in increasing productive behavior, through the effective use of reinforcement theory. In so doing, the coach helps the teacher raise the probability of successful student learning.

Another integral component of coaching is motivation. Just as successful teachers challenge students to learn, the educational leader motivates teachers to increase their instructional competence and confidence in order that they may pass those skills and attitudes on to their students.

Three motivational factors that the principal must be able to inculcate in the teacher are 1) success, 2) knowledge of results, and 3) feeling tone.

Success is a strong tool for increasing motivation: "Nothing succeeds like success." The more success teachers experience, the more optimistic they will be about future performance. On the other hand, the more they fail, the less willing they will be to expose themselves to risk because their prediction is "I won't make it." The principal has the opportunity and obligation to help the teacher succeed and to celebrate that success through passing it on to the students.

Knowledge of results is another factor for increasing teacher motivation. The amount, the specificity, the immediacy, and the frequency of feedback which teachers receive about their performance affects how they improve professionally. Just doing something again, without knowing how well we did it, is, in the long run, neither satisfying nor stimulating. The result will be that we will not be motivated to continue or improve our performance.

When we find out what we are doing well, what needs to be improved, how to improve it, and, finally, feel that there is reasonable probability that we can improve it, we are motivated to try to achieve higher goals.

Feeling tone is the way particular teachers feel in particular situations. Feeling tone affects the amount of effort they are willing to put forth to increase their instructional skills. Teachers are most apt to work hard at their teaching if they find that the teaching environment is pleasant. The principal plays the key role in effecting a pleasant environment for the school.

We might sum up coaching by defining its purposes as follows: 1) to help the principal improve as a teacher, 2) to help the teacher improve instruction skills, 3) to correct problems which surface in the classroom observation, 4) to support the choice of an alternate teaching practice(s), 5) to support a uniform use of effective teaching practices by all teachers in the school, 6) to promote adoption of a shared-language for teaching theory, 7) to get new teachers off to a good start, 8) to help new teachers move to higher levels of teaching at a quicker pace, 9) and to achieve professional growth for all involved.

Conclusion

As an educational leader, the principal leads, manages, motivates, models, and coaches. That adds up to many expectations. In order to meet those expectations, the educational leader studies, learns, grows, and collaborates.

Sometimes, to achieve the above goals, a given principal will "pair up" with a companion principal from another school. As a pair, they might share readings, learnings, problems, and experiences. They can also visit each other's schools and observe each other in staff meetings, teacher observations, evaluations, and share feedback with one another.

A Catholic school needs a principal who is intimately involved in the school's instructional program at all levels.

In the foregoing paragraphs I have used many words to describe this principal: leader, manager, visionary, communicator, life-long learner, decision-maker, curriculum developer, and instructor.

But above all else, the principal of tomorrow must be the teacher of teachers in the school and in that capacity serves as a model, and even more importantly as a coach. The attitude of the teacher-coach should be one of excitement and commitment to the importance of Catholic education in general and instructional enablement in particular.

Other kinds of coaches have a significant role to play in our society but their role is relatively insignificant when compared to the impact which a principal can have on society. The Catholic school principal chooses to become an instructional enabler whose all consuming purpose is to raise the probability that each and every teacher in the school is a successful and artistic instructor of the total person - spiritually, academically, socially, emotionally, and morally. This is carried out in a climate which manifests God's unconditional love.

About the Author

Sister Susanne Perri is a member of the Sisters of St. Dominic, Tacoma, Washington. She holds master's degrees in school administration and in religious education. Sister served as an elementary school teacher and principal and since 1969 has been the Director of Instructional Services for the Archdiocese of Seattle. She has taught graduate courses at Seattle Pacific University and at Seattle University and has conducted several sessions of the NCEA Leadership Training Program. She has served on the committees of the NCEA Department of Elementary Schools and the Supervision, Curriculum and Personnel section of CACE.

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